634 Badjawa is the center of Ngada.
Boawai is the center of Nageh.

622 Kraeng Ngambut is the successor to the dead Radja of Mangegarai, but has not yet been installed.

●631 In Flores there are many kapitanschappen, for example, there are two in the town of Ende. Other regions may be divided into kapitanschappen under kapitan, or into landschappen under more important rulers.

124 In general I did not get much information from him. I will see Pastor Raats, a member of parliament from Flores. Perhaps the radjas who are here now are going on the same ship to Ende. And Soumokil will send a cable to Papakai, a friend of his and possibly a member of parliament or something similar.

Flores: Before I left Makassar on December 12, three days late because of a ship strike and general irregularity of KPM, I went to see Pastor Raats, a member of the parliament from Flores. He is Dutch. He gave me some information about locations and general facts concerning Flores, but I did not learn anything very specific from him.

634 Following this we spent a wasted day and then on Monday, at 5 P.M., we sailed on a small ship "Kaimana". Most of the Flores radjas who had been in Makassar for a radja conference were on board this ship. The Sikka radja, Dom Tomas da Silva, appeared to be a spoiled and rather impolite person similar to the Arompone. He had a large mustache and looked like a Black Portuguese. I saw a photo of him in Levij's office and will receive a copy later. It shows him in a remarkable satin moujik blouse of black and with a Portuguese gold helmet. He is shown standing between two long upright elephant tusks.
634 He is decked out with gold stuff. He appears to
578 be vain and could be troublesome, but I heard

R Generally, I think that
632 the government has not put adat chiefs (for
622 example, ata nggaëh nua) into administrative
624 posts. This also holds for the mosa laki. I
693 can think of the following possible reasons:
●631 (1) adat chiefs are largely illiterate and cannot do administrative work therefore; (2) adat chiefs are largely pagan, and the mission, therefore, probably does not like them (indeed, one of the main ends of the mission is to do away with that devil, the tuan tanah; they usually say they want to do this because he stands in the way of progress and land reform, but this is a rationalization; it is like killing the Toradja death feasts because of immorality, when the real reason is that they constitute the main bulwark of pagan survival); (3) adat chiefs formerly and potentially even today are probably the centers of possible revolt against alien laws and government, and thus it is better not to let them have too much power. So they let them handle harmless adat cases. This is indirect rule on the adat level, taking all important functions away from them. Nevertheless, I note that the ad-
[565] ministrative appointees (who may be "elected" in a way) are always or nearly always of the adat chiefly families. Thus, here the kepala kampong is the younger brother of the ata nggaëh nua, and the kapitan is a noble of the adat lineage. They are literate and Christian (or Mohammedan) nobles of the old adat nobility.

Ngada and Nageh: The Ngada Y- or rather
231 U-topped upright, is used to run a buffalo rope
417 through. One end of the rope is attached to the neck of the buffalo and then passed through the U, and the other end is fastened to the stone post. Thus it is held taut when the buffalo is killed.

764 Ngada "resting places" along the road are
211 rectangular stone heap mounds, flat on top,